

القواعد
للكتاب الأول
مع الشرح باللغة الإنكليزية

**The Rules for Book 1
With an explanation in the
English language**

كتبه الفقهاء إلى الله
أبو سلمان طلحة ابن وليم
و أم مجاهد

**Written by Abu Salmaan Talha ibnu William
Translated by Umm Mujaahid**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{الْأَسْمَاءُ الْإِشَارَةُ}

Demonstrative Pronouns

هَذَا. هَذِهِ. هَذَانِ. هَاتَانِ. هَؤُلَاءِ. لِلْقَرِيبِ.
ذَلِكَ. تِلْكَ. ذَانِكَ. تَانِكَ. أُولَئِكَ. لِلْبَعِيدِ.

The اَسْمَاءُ الْإِشَارَةُ, demonstrative pronouns are similar to the English 'that' , 'this' and they are of two types; لِلْقَرِيبِ for things which are close, and لِلْبَعِيدِ for things at a distance. Unlike in English, demonstrative pronouns in Arabic have a different form for singular, dual, and plural, and they also change to correspond to the gender of the noun. So if the noun is feminine then the demonstrative pronoun is also feminine, however there are a few exceptions to this rule, as indicated below.

The demonstrative pronouns (for near):

هَذَا	: This is (for masculine singular)	} الْقَرِيب for things which are near
هَذِهِ	: This is (for feminine singular or plural irrational)	
هَذَانِ	: These are (for dual masculine)	
هَاتَانِ	: These are (for dual feminine)	
هَؤُلَاءِ	: These are (for plural masculine or feminine)	

The demonstrative pronouns (for far):

ذَلِكَ	: That is (for masculine singular)	} الْبَعِيد for things which are far
تِلْكَ	: That is (for feminine singular or plural irrational)	
ذَانِكَ	: Those are (for dual masculine)	
تَانِكَ	: Those are (for dual feminine)	
أُولَئِكَ	: Those are (for plural masculine or feminine)	

Examples

أمثلة:

هَذَا رَجُلٌ (للمذكر مفرد - عاقل) This is a man (for masculine singular-rational)	هَذَا كِتَابٌ (للمذكر مفرد - غير عاقل) This is a book (for masculine singular-irrational)	هَذَا:
--	--	--------

هذه:

هذه امرأة

(للمؤنث مفرد - عاقل)

This is a woman
(For feminine singular-rational)

هذه سيارة

(للمؤنث مفرد - غير عاقل)

This is a car
(For feminine singular-irrational)

هذان:

هذان عالمان

(للمذكر مثنى - عاقل)

These are scholars
(For masculine dual-rational)

هذان قلمان

(للمذكر مثنى - غير عاقل)

These are pens
(For masculine dual-irrational)

هاتان:

هاتان مسلمتان.

(للمؤنث مثنى - عاقل)

These are Muslims
(For feminine dual-rational)

هاتان بقرتان.

(للمؤنث مثنى - غير عاقل)

These are cows
(For feminine dual-irrational)

هَؤُلَاءِ:

هَؤُلَاءِ مُسْلِمَاتٌ
(للمؤنثِ جَمْع - عاقلٌ)

These are Muslims
(For feminine plural-rational)

هَؤُلَاءِ مُسْلِمُونَ
(للمذكرِ جَمْع - عاقلٌ)

These are Muslims
(For masculine plural-rational)

وَيَجُوزُ كَذَلِكَ لِغَيْرِ عَاقِلٍ. مِثَال: هَؤُلَاءِ كَلِمَاتٌ. وَ هَذَا قَلِيلٌ.
هَؤُلَاءِ is likewise allowed for irrational (nouns) but this is rare. For example:

هَؤُلَاءِ كَلِمَاتٌ
These words

ذَلِكَ:

ذَلِكَ مُهَنْدِسٌ
(للمذكرِ مُفْرَد - عاقلٌ)

That is engineer
(for masculine singular-rational)

ذَلِكَ نَجْمٌ
(للمذكرِ مُفْرَد - غيرُ عاقلٍ)

That is a star
(for masculine singular-irrational)

تلك ممرضة

(للمؤنث مفرد - عاقل)

That is a nurse

(For feminine singular-rational)

تلك ثلاجة

(للمؤنث مفرد - غير عاقل)

That is a fridge

(For feminine singular-irrational)

تلك:

وَيَجُوزُ كَذَلِكَ لِتِلْكَ (جَمْعُ عَاقِلٍ) كَمَا فِي التَّنْزِيلِ {تِلْكَ الرُّسُلُ} وَ هَذَا قَلِيلٌ.

تلك is like wise allowed for plural rational like what is in the revelation, (*those messengers*) but this is rare.

ذانك فلاّحان

(للمذكر مؤنثي - عاقل)

Those are farmers

(For masculine dual-rational)

ذانك دفتران

(للمذكر مؤنثي - غير عاقل)

Those are notebooks

(For masculine dual-irrational)

ذانك:

تانك مدرّستان

(للمؤنث مؤنثي - عاقل)

Those are teachers

(For feminine dual-rational)

تانك مسطّرتان

(للمؤنث مؤنثي - غير عاقل)

Those are rulers

(For feminine dual-irrational)

تانك:

أُولَئِكَ مُسْلِمَاتٌ
(لِلْمُؤَنَّثِ جَمْعٍ - عَاقِلٌ)

Those are Muslims
(For feminine plural-rational)

أُولَئِكَ مُسْلِمُونَ
(لِلْمُذَكَّرِ جَمْعٍ - عَاقِلٌ)

Those are Muslims
(For masculine plural-rational)

أُولَئِكَ:

وَيَجُوزُ كَذَلِكَ لِغَيْرِ عَاقِلٍ كَمَا فِي قَوْلِهِ تَعَالَى:
{إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا}

أُولَئِكَ Is likewise allowed for irrational (nouns) like what is in
the speech of The Most High: (translated meaning)

(Verily the hearing and the sight and the heart, of each of *those*
you will be questioned)

{مُضَافٌ وَ مُضَافٌ إِلَيْهِ}

Possessed and possessor

To show belonging in Arabic we use the possessive construction. This consists of two parts. The possessed مُضَافٌ, which appears first and the possessor مُضَافٌ إِلَيْهِ, which follows straight after. The مُضَافٌ takes a damma, depending on its function in a sentence and the مُضَافٌ إِلَيْهِ takes a kasra. It is important to note that the مُضَافٌ can never take an alif or laam or a tanween whereas the مُضَافٌ إِلَيْهِ can do so.

Examples

أمثلة:

The teacher's
book

Haamid's book

كِتَابُ الْمُدْرَسِ

كِتَابُ حَامِدٍ

↑ ↑
مُضَافٌ إِلَيْهِ مُضَافٌ
Possessor Possessed

↑ ↑
مُضَافٌ إِلَيْهِ مُضَافٌ
Possessor Possessed

(بِأَلِفٍ وَ لَامٍ: With alif and laam)

{مَنْعُوتٌ وَ نَعْتُ}

Adjective and qualifying noun

The adjective in Arabic follows the noun it qualifies, unlike in English it comes after the noun. The adjective in Arabic is called the نَعْتُ and the noun it qualifies is referred to as the مَنْعُوتٌ (the qualifying noun). The نَعْتُ follows the مَنْعُوتٌ in its gender (masculine and feminine), in its definite and indefiniteness, and like wise in its case.

Example

مثال:

A new house

The new house

بَيْتٌ جَدِيدٌ.
 ↑ ↑
 مَنَعُوتٌ نَعْتُ

Adjective qualifying noun

بدُونِ أَلِفٍ وَ لَامٍ

(Without alif and laam)

الْبَيْتُ الْجَدِيدُ.
 ↑ ↑
 مَنَعُوتٌ نَعْتُ

Adjective qualifying noun

بِأَلِفٍ وَ لَامٍ

(With alif and laam)

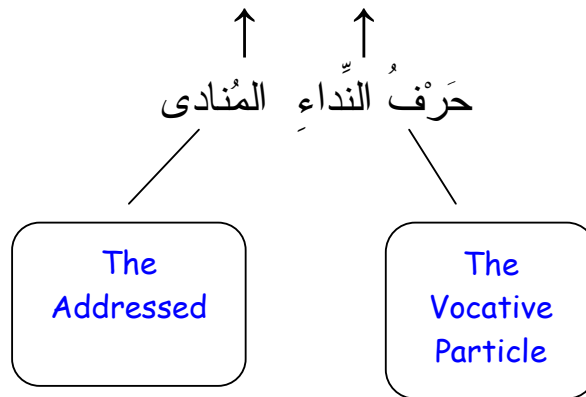
{حَرْفُ النَّدَاءِ وَ الْمُنَادَى}

The Vocative particle
and the Addressed

To call upon someone in Arabic you use the vocative particle حَرْفُ النَّدَاءِ , which is يَا , equivalent to the English oh. The noun that comes after it is called the الْمُنَادَى (the addressed), and it takes a single damma regardless of gender.

Oh Yaasir!

مثال: يا ياسر



{حُرُوفُ الْجَرِّ}

The Genitive prepositions

لِ . فِي . عَلَى . مِنْ . بِ . إِلَى .

Arabic nouns have endings to show their function in a sentence. The normal ending of a noun is damma, and the case of it is called مَرْفُوع (Nominative). However, when the noun is preceded by any of the حُرُوفُ الْجَرِّ (genitive prepositions) it changes to a kasra and its case is no longer مَرْفُوع (Nominative) instead it becomes مَجْرُور (Genitive).

The Genitive prepositions are:

لِ : For (used for belonging)

فِي : In

عَلَى : On

مِنْ : From

بِ : By/at

إِلَى : To

Examples:

لِ : مثال

هذا الكتابُ لِ مُحَمَّدٍ.

This book is **for** Muhammad

فِي : مثال

المُدَرِّسُ فِي الفَصْلِ.

The teacher is **in** the class.

عَلَى : مثال

السَّاعَةُ عَلَى المَكْتَبِ.

The watch is **on** the desk

مِنْ : مثال

زَيْنَبُ مِنَ اليابانِ.

Zaynab is **from** Japan.

بِ : مثال

أنا طالبٌ بِالْجَامِعَةِ.

I am a student **at** the university

إلى : مثال

ذَهَبَ حَامِدٌ إِلَى الْمَسْجِدِ

Haamid went to the masjid

{الاسم المقصور}

A noun which is ismul maqsoor, has an 'aa' sound ending. The ending vowels of these nouns remain constant, despite their change in function. For example, if they are preceded by a genitive preposition (Harful Jarr), which would cause them to take a kasra, they remain unaffected.

مثال:

The hospital

المُسْتَشْفَى

America

أَمْرِيكِي

Musa

مُوسَى

Zakariyya

زَكَرِيَّا

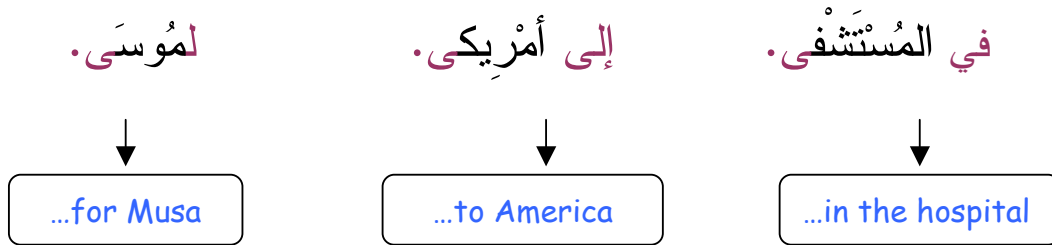
Germany

أَلْمَانِي

مثال:

فَلَا يَتَغَيَّرُ آخِرُ الْإِسْمِ

The end case of the noun
does not change



{الْأَسْمَاءُ الْمَوْصُولَةُ}

The Relative pronouns

الَّذِي . الَّذَانِ . الَّذِينَ . لِلْمَذَكَّرِ .
الَّتِي . التَّانِ . الَّتَايِ أَوِ اللَّائِي . لِلْمُؤَنَّثِ .

The Relative pronouns, الْأَسْمَاءُ الْمَوْصُولَةُ have the meaning of 'which', 'who', and differ in their form to correspond to the correct gender. They also differ to correspond to the singular, dual and plural noun. Note that the pronoun **الَّتِي** is also used for plural irrational nouns (ghayru 'aaqilin). Objects, animals and concepts are classified as irrational nouns whilst rational include; humans, angels and devils.

The Relative pronouns are (for masculine):

الَّذِي :	Who/which (for singular masculine rational and irrational)	} لِلْمَذَكَّرِ For masculine
الَّذَانِ :	Who/which (for dual masculine rational and irrational)	
الَّذِينَ :	Who (for plural masculine rational only)	
الَّتِي :	Who/which (for singular feminine rational and plural masculine and feminine irrational)	} لِلْمُؤَنَّثِ For feminine
الَّتَانِ :	Who/which (for dual feminine rational and irrational)	
الَّتِي أَوْ اللَّائِي :	Who (for plural feminine rational only)	

Example

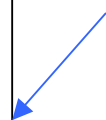
مثال:

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ تَاجِرٌ شَهِيرٌ.
The man **who** left the masjid is a famous merchant.

For masculine singular rational

(مَذَكَّرٌ. مُفْرَدٌ. عَاقِلٌ)

الَّذِي:



الَّذِي:

الْكِتَابُ الَّذِي عَلَى الْمَكْتَبِ لِلْمُدْرَسِ.

The book, which is on the desk, belongs to the teacher.

For masculine singular irrational

(مُذَكَّرٌ مُفْرَدٌ. غَيْرُ عَاقِلٍ)

الْمُدْرَسَانِ الَّذِينَ ذَهَبَا إِلَى الْفَصْلِ جَدِيدَانِ.

The teachers who went to the classroom, are new.

For masculine dual rational

(مُذَكَّرٌ مُثَنًى. عَاقِلٌ)

الَّذَانِ:

الْقَلَمَانِ الَّذِينَ فِي حَقِيبَتِي قَدِيمَانِ

The pens, which are in my bag, are old.

For masculine dual irrational

(مُذَكَّرٌ مُثَنًى. غَيْرُ عَاقِلٍ)

الَّذِينَ:

المُهَدِّسُونَ الَّذِينَ خَرَجُوا مِنَ الْمَطْعَمِ مِنْ تُرْكِيَا.

The engineers **who** left the restaurant are from Turkey.

For masculine plural rational

(مُذَكَّرٌ جَمْعٌ عَاقِلٌ)

الْمَرْأَةُ الَّتِي ذَهَبَتْ إِلَى الْمَدْرَسَةِ مُدِيرَةً.

The woman **who** went to the school is a headmistress

For feminine singular rational

(مُؤَنَّثٌ مُفْرَدٌ عَاقِلٌ)

الْمِسْطَرَّةُ الَّتِي عَلَى الْمَكْتَبِ لِمُحَمَّدٍ.

The ruler, which is on the desk, belongs to Muhammad.

For feminine singular irrational

(مُؤَنَّثٌ مُفْرَدٌ غَيْرُ عَاقِلٍ)

الَّتِي:

الْحُمُرُ الَّتِي فِي الْحَقْلِ لِلْفَلَّاحِ.

The donkeys, which are in the field, belong to the farmer.

For masculine plural irrational

(مُذَكَّرٌ. جَمْعٌ. غَيْرُ عَاقِلٍ)

السَّيَّارَتَانِ التَّانِ أَمَامَ الْمَسْجِدِ لِلْوَزِيرِ.

The cars, which are in front of the masjid, belong to the minister.

For feminine dual irrational

(مُؤَنَّثٌ. مُتَنًى. غَيْرُ عَاقِلٍ)

التَّانِ:

الطَّالِبَتَانِ التَّانِ خَرَجَتَا مِنَ الْمَدْرَسَةِ مِنْ إِنْكَلْتَرَى.

The students, who left from the school, are from England.

For feminine dual rational

(مُؤَنَّثٌ. مُتَنًى. عَاقِلٍ)

المُسْلِمَاتُ **الَّتِي** ذَهَبْنَ إِلَى السُّوقِ مُدَرِّسَاتٍ مِنْ
أَلْمَانِيَا.

The Muslims **who** went to the market, are teachers from
Germany.

For feminine plural rational

(مُؤَنَّث. جَمْع. عَاقِلٍ)

الَّتِي:

المُسْلِمَاتُ **الَّتِي** ذَهَبْنَ إِلَى السُّوقِ مُدَرِّسَاتٍ مِنْ
أَلْمَانِيَا.

The Muslims **who** went to the market, are teachers from
Germany.

For feminine plural rational

الَّتِي:

{ لَامُ التَّعْرِيفِ }

The laam of definiteness

A noun that has tanween, the indefinite article, is referred to as indefinite. The Tanween is the double vowel that you find at the end of a noun (look at the first example below). Its equivalent in English is 'A'. In Arabic to make a noun definite we add on the alif and laam. The laam here is called the لَامُ التَّعْرِيفِ, laam of definiteness.

Example

مثال:

This house

This is a house

هذا الْبَيْتُ.

هذا بَيْتٌ.

↑
لَامُ التَّعْرِيفِ

(The laam of definiteness)

{ الضمائر المنفصلة }

The detached pronouns

أنا . نحن . أنت . أنتما . أنتم . أنت أنتما .
أنتن . هو . هما . هم . هي . هما . هن

Pronouns are of two main categories: الضمائر المنفصلة, the detached pronouns and الضمائر المتصلة, the attached pronouns. The pronouns in this category are detached pronouns. Detached pronouns give the meaning 'he' 'she' 'they' etc and even 'it'. They are divided into 3 types: for first person, second person, and third person, in each of these categories they differ in form. Please note unlike in English, pronouns in Arabic have a different form for dual and plural.

They are:

للمتكلمين : For first person (masculine or feminine)



أنا : I

نحن : We

نحن طلاب

We are students

(جَمْعٌ وَ مثنى)

أنا طالب.

I am a student

(مُفْرَدٌ)

مثال

لِلْمُخَاطَبِينَ : For Second person (masculine)

أنت : You (singular)

أنتما : You (dual)

أنتم : You (plural)

أنت طالب

You are a student

(مُفْرَدٌ)

For masculine singular

أنتما طالبان.

You are students

(مثنى)

For masculine dual

أنتم طلاب.

You are students

(جَمْعٌ)

For masculine plural

مثال

لِلْمُخَاطَبَاتِ : For second person (**feminine**)

أَنْتِ : You (singular)

أَنْتُمَا : You (dual)

أَنْتُنَّ : You (plural)

أَنْتِ طَالِبَةٌ

You are a student

(مُؤَنَّثَ مُفْرَدٍ)

For feminine singular

أَنْتُمَا طَالِبَتَانِ

You are students

(مُؤَنَّثَ مثنى)

For feminine dual

أَنْتُنَّ طَالِبَاتٌ

You are students

(مُؤَنَّثَ جَمْعٍ)

For feminine plural

مثال

لِلْغَائِبِينَ : For third person (**masculine**)

هُوَ : He (singular)

هُمَا : They (dual)

هُمْ : They (plural)

هُوَ طَالِبٌ

He is a student

(مُفْرَدٍ)

For masculine singular

هُمَا طَالِبَانِ

They are students

(مثنى)

For masculine dual

هُمْ طَالِبُونَ

They are students

(جَمْعٍ)

For masculine plural

مثال

لِلْغَائِبَاتِ : For third person (feminine)



هي : He (singular)

هُمَا : They (dual)

هُنَّ : They (plural)

هي طالبة

She is a student

(مفرد)

For feminine singular

هُمَا طالبتان

They are students

(مثنى)

For feminine dual

هُنَّ طالبات

They are students

(جمع)

For feminine plural

مثال

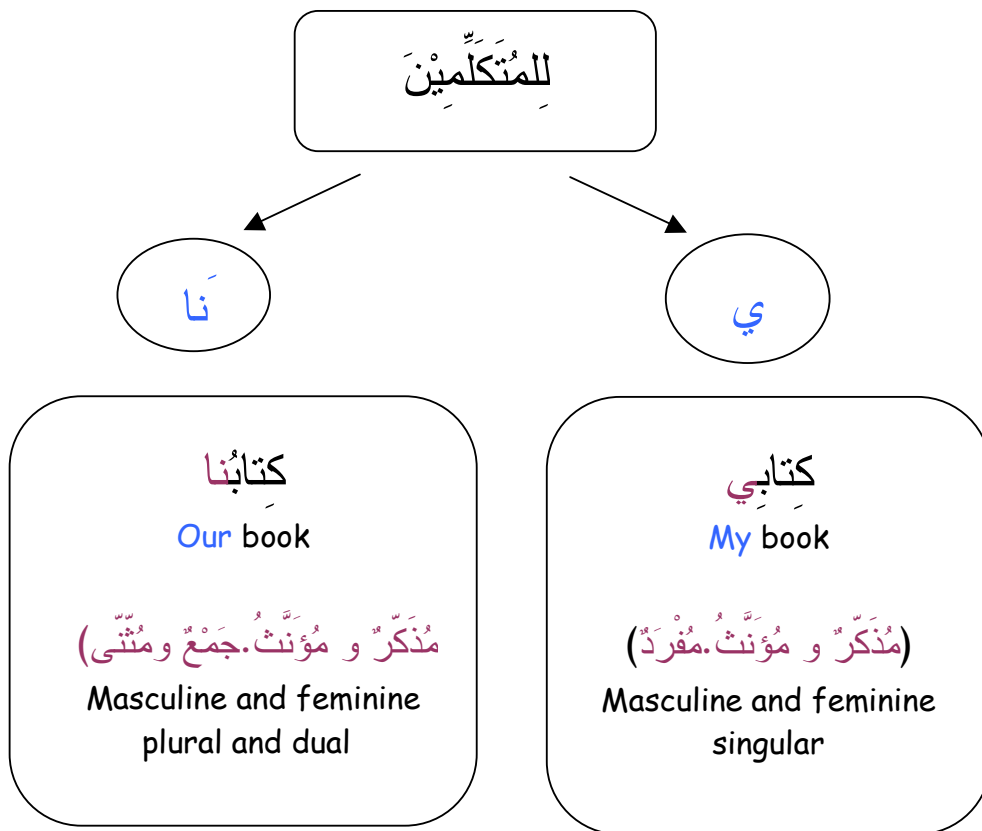
{ الضمائر المتصلة }

The attached pronouns

نا . ي . ك . كُما . كُم . ك . كُما . كُنَّ

ه . هُما . هُم . ها . هُما . هُنَّ

As mentioned earlier Pronouns are of two categories: The Detached Pronouns and the Attached Pronouns. The category mentioned here is that of Attached Pronouns. Similarly Attached Pronouns are divided into 3 types: for first person, second person, and third person and within these categories they differ in form. The pronouns once again have a different form for dual and plural.



مثال:

لِلْمُخَاطَبِينَ

كُم

كُما

كَ

كِتَابُكُمْ

Your book

(مَذَكَّرٌ. جَمْعٌ)

Masculine plural

كِتَابُكُما

Your book

(مَذَكَّرٌ وَ مُؤَنَّثٌ. مُثْنَى)

Masculine and feminine dual

كِتَابُكَ

Your book

(مَذَكَّرٌ. مُفْرَدٌ)

Masculine singular

مثال:

لِلْمُخَاطَبَاتِ

كُنَّ

كُمن

كِ

كِتَابُكُنَّ

Your book

(مُؤَنَّثٌ. جَمْعٌ)

For feminine plural

كِتَابُكُمن

Your book

(مَذَكَّرٌ وَ مُؤَنَّثٌ. مُثْنَى)

For masculine and feminine dual

كِتَابُكِ

Your book

(مُؤَنَّثٌ. مُفْرَدٌ)

For feminine singular

مثال:

للغائبين

هُم

هُمَا

هُ

كِتَابُهُمْ

Their book

(مُذَكَّرٌ جَمْعٌ)

For masculine plural

كِتَابُهُمَا

Their book

(مُذَكَّرٌ مثنى)

For masculine dual

كِتَابُهُ

His book

(مُذَكَّرٌ مُفْرَدٌ)

For masculine singular

مثال:

للغائبات

هُنَّ

هُمَا

هَا

كِتَابُهُنَّ

Their book

(مُؤَنَّثٌ جَمْعٌ)

For feminine plural

كِتَابُهُمَا

Their book

(مُذَكَّرٌ و مؤنثٌ مثنى)

For masculine and
Feminine dual

كِتَابُهَا

Her book

(مُؤَنَّثٌ مُفْرَدٌ)

For feminine singular

مثال:

{ كَمِ الْإِسْتِفْهَامِيَّةُ وَ تَمْيِيزُهَا }

The kam of interrogation
and its specification

Kam of interrogation comes before a noun and it is used for questioning. It gives the meaning how much/many. The noun that comes after it is called its tamyeez (specification) and it is always singular and takes the mansoob case (Accusative case). Please look at the example below.

Example

مثال:

How many wheels
belong to the bike?

How many pens do
you have?

كَمْ عَجَلَةً لِلدَّرَاجَةِ؟

كَمْ قَلَمًا عِنْدَكَ؟

Its
specification

تَمْيِيزُهَا

The kam of
Interrogation

كَمْ إِسْتِفْهَامِيَّةُ

Its
specification

تَمْيِيزُهَا

The kam of
Interrogation

كَمْ إِسْتِفْهَامِيَّةُ

فَتَمَيِّزُ كَمَ دَائِمًا مُفْرَدًا. مَخْتَوِمٌ بِأَلِفٍ إِلَّا إِذَا كَانَ الْأِسْمُ مَخْتَوِمًا بِتَاءِ
الْمَرْبُوطَةِ.

The tamyeez (distinctive term) of kam is always singular.
It is ended with an alif, except when the noun ends with
the taa marboota (a closed taa)

الأفعال

Verbs

{ تَاءُ التَّأْنِيثِ }

The taa' of feminine form

Arabic verbs have a root, similar to English. Verbs are normally made up of three letters known as radicals. To make a verb represent the past tense certain letters are added at the end of the root (look at the examples below). The تَاءُ التَّأْنِيثِ is used to conjugate a verb to make it past tense, singular feminine third person. The نُونُ النِّسْوَةِ is used to conjugate a verb to make it past tense, plural feminine third person. Finally, the وَآوُ الْجَمَاعَةِ is used to conjugate a verb so that it represents past tense, plural masculine third person. Please note these are just a few of the conjugated verbs.

مثال:

خَرَجَتْ الأُمُّ مِنَ الْبَيْتِ.

The mother left the house

جَلَسَتْ الطَّالِبَةُ فِي الْفَصْلِ.

The student sat in the classroom

{ نُونُ النِّسْوَةِ }

The noon of women form

Example

مثال:

المُمرِّضاتُ خَرَجْنَ مِنَ الْمُسْتَشْفَى.

The (female - pl.)
nurses left the
hospital

النِّسَاءُ ذَهَبْنَ إِلَى الْمَسْجِدِ.

The women (pl.) went
to the masjid

{ وَآوُ الْجَمَاعَةِ }

The waw of group form

مثال:

الْحُجَّاجُ رَجَعُوا مِنْ مَكَّةَ.

The pilgrims (male -
pl.) returned from
Mecca

الرِّجَالُ ذَهَبُوا إِلَى الْمَدْرَسَةِ.

The men (pl.) went to
the school

{ الْعَدَدُ وَالْمَعْدُودُ }

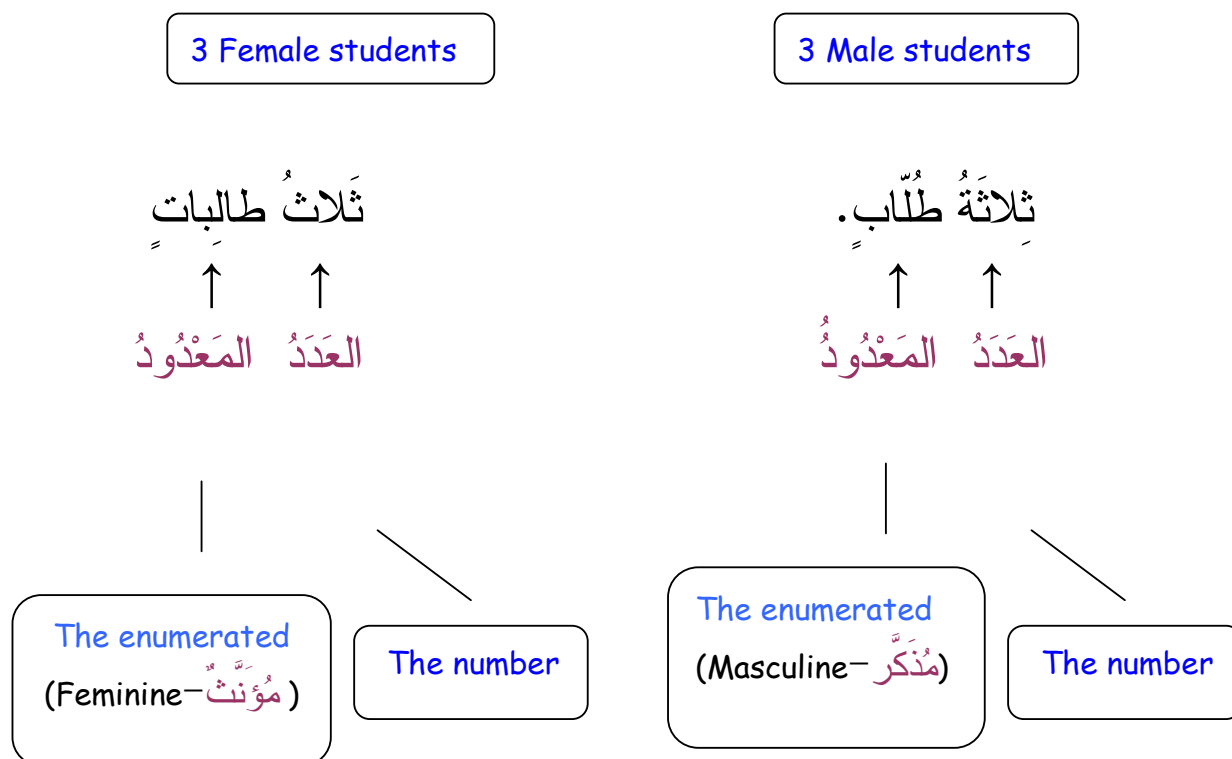
The number and the enumerated

(مِنْ ثَلَاثَةٍ إِلَى عَشْرَةٍ)

From 3 to 10

In Arabic, to construct a number two things are included; the **الْعَدَدُ** (the number) and the **الْمَعْدُودُ** (the enumerated). The noun, which denotes the thing numbered, is called **الْمَعْدُودُ** and the number is called the **الْعَدَدُ**. Unlike in English, Arabic numbers can be feminine or masculine. With regards to the numbers 3 to 10, if the **الْمَعْدُودُ** is feminine the **الْعَدَدُ** is masculine and if the **الْمَعْدُودُ** is masculine the **الْعَدَدُ** is feminine (opposites come together). Also the numbers from 3 to 10 follow the mudaaf and mudaafun ilaihi construction.

مثال:



إذا كان المعدود مذكراً يكون العدد مؤنثاً. وإذا كان المعدود مؤنثاً فيكون العدد مذكراً. كما هو موضح في المثالين.

When the enumerated is masculine then the number is feminine, and when the enumerated is feminine then the number is masculine, like what is clear in the two examples (above).

لِلْمَعْدُودِ الْمَذَكَّرِ

For the masculine enumerated

(٦)

سِتَّةُ طُلَّابٍ.



Six students

(٥)

خَمْسَةُ طُلَّابٍ.



Five students

(٤)

أَرْبَعَةُ طُلَّابٍ.



Four students

(٣)

ثَلَاثَةُ طُلَّابٍ.



Three students

(١٠)

عَشْرَةُ طُلَّابٍ.



Ten students

(٩)

تِسْعَةُ طُلَّابٍ.



Nine students

(٧)

ثَمَانِيَةُ طُلَّابٍ.



Eight students

(٨)

سَبْعَةُ طُلَّابٍ.



Seven students

لِلْمَعْدُودِ الْمَوْنَّاتِ

For the feminine enumerated

(٦)

سِتُّ طَالِبَاتٍ



Six students

(٥)

خَمْسُ طَالِبَاتٍ



Five students

(٤)

أَرْبَعُ طَالِبَاتٍ



Four students

(٣)

ثَلَاثُ طَالِبَاتٍ



Three students

عَشْرُ طَالِبَاتٍ



Ten students

تِسْعُ طَالِبَاتٍ



Nine students

ثَمَانِي طَالِبَاتٍ



Eight students

سَبْعُ طَالِبَاتٍ



Seven students

{ المَمْنُوعُ مِنَ الصَّرْفِ }

The Diptotes

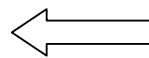
The Diptotes are nouns that do not take a single kasra nor do they take a Tanween (double vowel), which can be of: dammataan ً , fathataan َ and kasrataan ِ . So it is important to understand that if a diptote is in a sentence where it is supposed to take a kasra, it does not do so, rather it is substituted with a fatha. (Please look to the examples below)

المَمْنُوعُ مِنَ الصَّرْفِ لَا يُحِبُّ شَيْئَيْنِ. وَهُمَا (التَّوِينُ) وَ (الكَسْرَةُ).

The Diptotes do not like two things, and they are **nunation** and the **kasra**

To **Zaynab**

إِلَى زَيْنَبَ



زَيْنَبُ

مثال:

In the **schools**

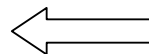
فِي الْمَدَارِسِ



الْمَدَارِسُ

From **London**

مِنْ لَنْدَنْ.



لَنْدَنْ

الأنواع الآتية من الممنوع من الصِّرف:

The following examples are from the diptotes:

Feminine proper nouns

(الْعَلَمُ الْمُؤَنَّثُ)

: ١

زَيْنَبُ. فَاطِمَةُ. عَائِشَةُ. مَكَّةُ. جُدَّةُ.

↓ ↓ ↓ ↓ ↓
Jeddah Mecca 'Aaishah Faatima Zaynab

A feminine proper noun designated for the masculine

(الْعَلَمُ الْمُؤَنَّثُ لِلْمُسَمَّى الْمَذْكَرِ)

: ٢

حَمْزَةُ. أُسَامَةُ. مُعَاوِيَةُ. طَلْحَةُ.

↓ ↓ ↓ ↓
Talha Mu'aawiya Usaama Hamza

Masculine nouns, ending with aalif and noon on the
scale of fa'laan

(الْعَلَمُ الْمَذْكَرُ خُتِمَ بِأَلِفٍ وَ نُونٍ عَلَى الْوَزْنِ فَعْلَانُ)

:٣

عُثْمَانُ. عَفَّانُ. سُفْيَانُ. مَرْوَانُ.

↓ ↓ ↓ ↓
Marwaan Sufyaan 'Affaan 'Uthmaan

The foreign proper nouns

(الْعَلَمُ الْأَعْجَمِيُّ)

:٤

وَلِيمُ. إِدْوَرْدُ. لَنْدُنُ. بَارِيسُ. يُوسُفُ

↓ ↓ ↓ ↓ ↓
Yuusuf Paris London Edward William

The proper nouns on the scale of af'alu

(الْعَلَمُ عَلَى الْوَزْنِ أَفْعَلُ)

أَحْمَدُ أَنْوَرُ

↓ ↓
Anwar Ahmad

Adjective and colour on the scale of af'alu

(صِفَةٌ وَ لَوْنٌ عَلَى الْوَزْنِ أَفْعَلُ)

أَبْيَضُ. أَسْوَدُ. أَحْمَرُ. أَصْفَرُ. أَزْرَقُ أَكْبَرُ. أَحْسَنُ

↓ ↓ ↓ ↓ ↓ ↓ ↓
white black red yellow blue greater better

Adjective on the scale of fa'laan

(صِفَةٌ عَلَى الْوَزْنِ فَعْلَانُ)

كَسْلَانُ جَوْعَانُ عَطْشَانُ مَلَانُ

↓ ↓ ↓ ↓
lazy hungary thirsty full

on the scale of af'ilaau

(على الوزنِ أفعلاءُ)

:٨

أَطِبَّاءُ



doctors
pl.

أَقْوِيَاءُ



strongones
pl.

أَصْدِقَاءُ



truthful ones
pl.

أَغْنِيَاءُ



rich ones
pl.

On the scale of fu'alaau

(على الوزنِ فُعلاءُ)

:٩

عُلَمَاءُ



scholars
pl.

زُمَلَاءُ



colleagues
pl.

وُزَرَاءُ



ministers
pl.

فُقَرَاءُ



poor ones
pl.

on the scale of mafaa'ilu

(على الوزن مفاعل)

:١٠

مَسَاجِدُ. مَدَارِسُ. فَنَاقُ. مَكَاتِبُ. دَقَائِقُ

↓ ↓ ↓ ↓ ↓

mosques schools hotels doctors minutes

pl. pl. pl. pl. pl.

on the scale of mafaa'eelu

(على الوزن مفاعيل)

:١١

مَنَادِيلُ. مَفَاتِيحُ. فَنَاجِينُ. كَرَاسِيُّ

↓ ↓ ↓ ↓

handkerchiefs keys cups chairs

pl. pl. pl. pl.

تَمَّ وَ الْحَمْدُ لِلَّهِ